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DAWN OF FREEDOM DOOM OF CAPITALISM

Miseries of the Masses are Rather
Increasing than Diminishing, in
Spite of the Parrot Cries
of Prosperity

BLINDED BY FALSE PATRIOTISM

Labor Class Advancing to Knowledge that
All Commodities are but Crystal-
lized Forms of Labor

By Charles Trench

Clear proofs are not wanting that the working classes are, at length, serious and earnest in their determination to claim a better share in the moral and material inheritance of the human race. Large masses of wage earners distinctly perceive that, notwithstanding the enormous development of industry and of national wealth, the miseries of the masses are rather increasing than diminishing in spite of the parrot cries of prosperity which subsidized newspapers and knavish politicians are now dinning into the heads of the people.

Though we are incessantly reminded from pulpit, press, and platform that capital and labor are inseparable, and that Socialism must be a foolhardy leap in the dark, still incontrovertible evidence is abundant to prove that industry, on a large scale, and with all the appliances of modern science, can be carried on without the assistance of capitalist masters. There are, for example, 337 different kinds of industries and institutions in the civilized world which are managed and owned by the people; 54 governments in Europe own their own railways; 68 governments own their telegraphs, and 25 their own savings banks!

These are impressive, as well as instructive, figures, and serve to show how we are duped and besotted by shams and swindles which a large majority of the people are taught to believe are necessary for the well-being of our so-called "glorious institutions." The fact of the matter, my friends, is that many of you are so blinded by vain glory and false patriotism that you cannot mentally see the organized gangs of knaves that are taking the bread out of your mouths and the clothes off your backs. Though the fact is too obvious to require illustration, still I will repeat, for the hundredth time, that, with the development of the capitalistic system, machinery is more and more perfected, and that improved devices render human labor superfluous, throwing it out of employment and exposing the wage earners to enforced idleness and destitution. As the mechanism improves, the productive power of industry increases, and continuously tends to exceed the demands of the market. Hence come the periodical gluts and overstocked warehouses, brought about by overproduction. We all know the dreadful results that follow in the wake of cut-downs, shut-downs, and industrial stagnation.

The manufacturers, having accumulated enormous profits, can of course afford to cheerfully wait for better times, but their poor white slaves are often compelled to face famine and all its accompanying horrors.

It must be, therefore, obvious from these premises that a revolution and the introduction of an entirely new industrial system, based upon the principles of Socialism, are imperatively necessary to prevent the moral and physical ruin of our whole industrial population.

Just look, my friends, at the industrial muddle which threatens us with a tremendous crisis in the not far distant future! We behold at this very hour capitalist appropriators of the product of labor contending desperately for the possession of the markets, without systematic regard to market requirements. Each competitor strives to secure a market according to the dictates of his own interests. He accordingly endeavors to overreach his rival by adulteration, bribery, and other sharp practices now become recognized and inseparable adjuncts in the mad scramble for dividends which is debasing and impoverishing our entire population.

As an object lesson, which will better illustrate my meaning: Not long ago the manufacturers of Fall River were in a state of ecstasy over a machine which had been devised in that city for stretching cotton cloth. It was claimed, I believe with truth, that every yard of fabric could be elongated to the extent of from 15 to 20 per cent. I could relate quite a number of similar ingenious de-

ceptions which are practiced upon our patient and submissive people by greedy and unscrupulous manufacturers, who regard a capacity for clever swindling as the highest of intellectual attainments.

Such, my friends, is capitalism. It not only depraves the rich but strangles wholesome existence and self-respect among the masses upon whom it preys. It, in fact, degrades, enervates, and stupefies a people till they become degraded to nothing better than a herd of docile and industrious cattle, of which the capitalists and their lackeys are the drivers.

No rational being who has examined this matter with any degree of acumen can doubt for a moment that the interests of humanity are cruelly sacrificed in favor of class privilege and selfish interests. Furthermore, the intelligent investigator must be forced to the conclusion that wage slavery is equivalent to murder, inasmuch as it destroys all that is valuable and desirable in human personality. It must be further apparent to him that capitalism is robbery, inasmuch as it appropriates the value produced by the labor of others without rendering an equivalent. Under the system of chattel slavery the appropriation of the product of human labor was undisguised and compulsory, but under the competitive system the capitalistic class enriches itself on the profits of white slavery skulking under the guise of "free contract."

But, thanks to the genius and to the astonishing courage and self-denial of the founders of the Socialistic philosophy, the dawn of industrial freedom is breaking, not only in this country, but in all the leading civilized countries of Europe. The laboring classes are now advancing with giant strides to the knowledge that all commodities are but capitalized forms of labor, and that it is labor applied to natural objects that gives them their entire value. When once the great majority of wage earners are imbued with these simple and important truths, capitalism and its hideous accompaniments—strikes, bloodshed, and anarchy—are doomed. It is for this reason that it is a primary object for capitalism and its army of satellites, pensioners, and luxurious loafers, to keep the producing masses in perpetual subjection and at the lowest possible level of contented ignorance. The drones that ride on the back of labor are too well aware that, when once the searchlight of reason and knowledge is let in upon capitalism, that mighty fabric of iniquity will be shattered to fragments. It cannot adhere together much longer on such infamous terms. In the words of a distinguished writer, "the situation is becoming terribly original." The masses are discovering that capitalism and its pliant tool, McKinleyism, constitute a cunningly devised system of iniquity in all its basest forms. Hence the danger that menaces the whole framework of society. Indeed, it must be obvious to whoever has studied the train of events during the last few years that unless a radical change be inaugurated there will be no remedy but revolutionary violence, to which sensible men can be only driven in the last extremity.

JACK POTTS' OBSERVATIONS

Be Sure to Vote for McKinley or Bryan
Mr. Workingman, so as to "Save
Your Vote" and the Country

The following are the head-lines over a special article in last Sunday's Times-Herald from Jeypore, India: "Animals Eat but Babies Die in the Roads—Pierre Loti Paints Fearful Pictures of Famine in Old India, Contrasting Luxury With Dire Need—No Hope and No Pity—Little Children, Mere Human Rags, Strew the Streets at Nightfall, Perishing—Crocodiles Palace Pets—King and Church Flaunt Waste in the Pinched Faces of Want's Ghastly Victims."

The dignitaries fed the crocodiles but offered nothing to the starving human beings. Yet if Great Britain had spent a very small part of the money in relieving this famine that she spent in her latest war, death from famine would be unknown in India. Hurrah for the Commercial Instinct and the competitive system of this glorious civilization of the nineteenth century! "Competition is the life of trade"—and the death of human beings.

Be sure to vote for one of the old party candidates and for the same old competitive system which recognizes no "incentive" for man's progress, but the accumulation of material wealth. You would "throw away" your vote if you should vote with the Social Democracy for something that you really want, you know!

We are all on the "same dead level" so far as the need of food, clothing and shelter are concerned. The competitive system puts thousands below that level and under the sod. Don't you think

THE FORWARD CRY OF SOCIAL EVOLUTION

To Eugene V. Debs, Social Democratic Candidate for President of the
United States

Written by Daniel Peters

Advance! Advance! the voice of Ages cries;
Broad future lies before us unexplored.
Advance forever! thunders from the skies.
Though past misdeeds full deeply are deplored,
Ne'er swerve! Ne'er faint! Press ever onward, toward
The brighter vista just within our view;
Though mountains we must climb and rivers ford,
Yet look not backward. Aim—strike for the new!
And we shall win at length, because our hearts are true.

Assyria, Greece, Rome, Carthage, where are they?
Byzantium, Venice, and Phoenicia, where?
Egypt and Spain, the Ottoman, obey
The law of time, for they must pass, and there
Will be but relics that the world may stare
At what once was and never shall be more;
Napoleon, Charlemagne, Charles of Sweden—bare
Remembrance speaks of wondrous feats of war—
They rose through blood and drowned themselves in seas of gore.

Time sealed the fate of empires and of kings:
He freed the vassal from the landed lord.
Time cut the chain—and it no longer clings
About the black man. Tho' the sharpened sword
Has often been Time's instrument, the broad
And sober mind of man's a better tool.
Time! teach mankind to think—first of their God,
Then of their fellowmen! and do thou school
The laborer to study much, nor be a fool.

We chase no rainbows over fields of thought,
Although our bow hangs over us all bright
With promise, great works have been wrought;
But greater far shall be the deeds of might,
When from the darkness mankind gains the light
Of health and pleasure, honor, love, and fame;
When jealousy, dishonesty, the blight
Of war, shall fade forever; and the name
Of God shall stand for goodness unto all the same.

that people would still have some "incentive" to make progress if possibility of the almshouse were removed? A

The greed, folly, hypocrisy, knavery, and misery begotten by the competitive system are almost beyond belief.

Motto of the competitive scheme: "Devil take the hindmost!" Motto of the co-operative plan: "Equal rights for all, special privileges to none." Take your choice!

Mr. Workingman, did you notice those figures again in last week's Social Democratic Herald? For fear you did not—look: In 1850 the wealth of the nation was \$8,000,000,000; the producers' share was 62½ per cent and the non-producers' share was 37½. By 1890 our wealth had increased to \$61,000,000,000, but your share had fallen to SEVENTEEN PER CENT, while the non-producers' share was EIGHTY-THREE per cent. Both of the old parties can "point with pride to these figures—which are government statistics—for since 1850 we have given both of them many trials. If you don't like it you can "throw your vote away" for a party which tells you that it wants what you want—co-operation instead of competition in our social system. It may be a good idea also for you to remember that this year it is estimated that our wealth is \$100,000,000,000 and that the producers' share has gone down to TEN per cent, while the non-producers own NINETY per cent. Be sure to vote for McKinley or Bryan, so as to "save the country" again this year!

And Mr. Churchman, you might run your eye over these figures and see if you think the kingdom of heaven on earth will be hindered or helped by longer sticking to the old parties!

Bully for Mammon! Hurrah for the "sacred rights" of Property!

ENGLISH LIBERALIST ON SOCIALISM AND MILITARISM

I stood year after year with my back to the wall against the Socialists, not because I did not respect the fervor of the men, not because I did not sympathize to my heart's core with their pity for the toiler's lot, or with their resolution to make the toiler more intelligent and his home more secure, but because I thought their means were ill chosen. But, really, if I were unfortunately called upon to choose between the Socialist and the Militarist, with all his random aims, his profusion of the natural resources, his disregard for the rights and the feelings of other people, I declare to you that the Socialist's standards are higher and his aims are not more wild.

—John Morley, of England,
in a public address.

COMMON WEAL AND PRIVATE INITIATIVE

Socialism Does Not Threaten to
Suppress but to Elevate Individu-
ality—Striding Toward it
with Seven-League Boots

COMING SOLIDARITY OF MAN

Philosophy of Socialism in Accord with that
of Evolution—The Conscious Socialist
Movement a Rebellion of Free
Individualities

By W. C. Owen

If, however, the future of the church does not excite one's apprehensions, the attitude taken by the reactionary wing of the scientific party, under the lead of Herbert Spencer, is greatly to be deplored, for the world is only too anxious to follow the lead of those whom it believes to be earnest seekers after truth, and to follow without being at the pains of making an investigation of its own. One needs but to recall the thoughtless enthusiasm with which this century has allowed itself to accept as infallible authorities Adam Smith, and the other prophets of laissez faire, the magnitude of whose fallacies we are only now beginning to realize. As Mr. Spencer, who brings to the support of their tottering theory the enormous weight of his reputation as an evolutionist, has again appealed to the public in "A Plea for Liberty," the subject is just at this moment specially apropos.

Mr. Spencer's position is exceedingly simple. He believes in individuality, and so do we. He believes that militarism crushes individuality, and so do we. He believes that the evolution from compulsory militarism to voluntary co-operation lies along the laissez faire lines marked out by Adam Smith. There we unquestionably differ, since we look on laissez faire—the each for himself alone theory—as being in itself militarism incarnate. After premising that "social life must be carried on by either voluntary co-operation or compulsory co-operation," he boldly states that "the system of voluntary co-operation is that by which, in civilized societies, industry is now everywhere carried on. Under a simple form we have it on every farm, where the laborers, paid by the farmer himself, and taking orders directly from him, are free to stay or go as they please." To us the liberty to throw off one and hunt another master, is the sorriest of satires upon freedom. He states further that "this voluntary co-operation, from its simplest to its most complex forms, has the common trait that those concerned work together by consent." In the same essay he speaks of "the existing system under which each of us takes care of himself, while all of us see that each has fair play," and he gives us his definition of the whole competitive system in the striking phrase "the regime of willing-hood." To all which I have only to reply that unfortunately the matter is beyond the sphere of argument; that it is an established certainty that, so far from living under a "regime of willing-hood," the masses are driven to work—for abnormally long hours, at dangerous and unwholesome occupations—by the whip of hunger, a whip in the hands of those who have succeeded, as the result of our grab-all policy of industry, in getting a corner on the means of life. On this all radical reformers are agreed, and the statement of Bedel, the German Socialist leader, that "the basis of slavery is economic dependence on the oppressor," is everywhere accepted as self-evident.

Having given this extraordinary rendering of the present, Mr. Spencer passes to the yet more dangerous ground of prophecy, and he treads with no uncertain foot. The management by the people of their own industrial affairs is to him an impossibility save under the administration of a colossal directorate wielding unprecedented power, and he supports his argument with illustrations drawn from our unhappy political experience, and the admitted tyrannies of trades unions. Herein he shows an ignorance of the whole philosophy of Socialism that is inexcusable in one who is making it a special object of attack. To make my meaning clear I quote from Frederick Engels' preface to the famous manifesto written by Karl Marx and himself in 1847, a document continuously, to this day, distributed wherever Socialist agitators are at work. He says: "The manifesto being our joint

(Continued on Fourth Page)

PSYCHIC SIDE OF SOCIALISM

By H. S. Geneva Lake

Nothing is more important than our relations one to another.

Equity is the everlasting problem. Its solution is the task of the ages. Rectitude is the result of centuries of moral evolution.

Criminal and capricious conduct lie at the base of the race structure.

To be really aggrieved is to have planted cruelty somewhere.

What we call "destiny" is the deed we have done.

Get out of the transient into the eternal.

Republics have gone down when tyranny arose.

An epoch like this is the fruit of false thought.

The day will succeed; but now is the night.

In the darkness people huddle together and inquire.

He who speaks clearest, reasons best, and loves most will be heard.

Base men cannot stop the course of a thought.

Whoever will not listen learns by the force of events.

Suffering either arouses or stupefies. People do not always sleep. We are now awakening.

The sleep has been long—since the dawn of history.

We have begun to reflect—presently we will act. That action will be chronicled by the name of Socialism.

Men make things today in squads, in brigades, in battalions. They man a manufactory, or a mine, or a mill, or a farm, and execute the will of the firm—of the combine—of the partnership. This is a trust.

Men move on the social board like chess in the hand of a great player.

The mistake that is made is to suppose the game is played by mankind only. God is also a factor and must be reckoned with.

When the game is in progress there are always unexpected happenings; this has occurred several times in history. When the colonies rebelled, for instance; when John Brown's raid resulted in the reading of a proclamation; when electrical currents rotted impacting vegetation.

Always there is an adjunct unprovided for. So when combines commence there is something else coming.

Men are not driftwood; they are thinking things.

In God's Providence we have sufficient life left to inquire.

That inquiry is the Social Democratic Party, and that question is the slowly accumulating indignation of the stomach without a meal, the back without a coat, the worker without a tool, the teacher without a calling, the man without a country.

That interrogatory is being heard.

By whom?

By those who can no longer stop their ears—the mob and the philosopher.

For the rest—they are stupefied, but these, too, will awaken when the crash of the coming commonwealth shivers the atmosphere.

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THE KILLING OF KINGS

In these days of strenuous living and lying, when to be vicious is to be good, and brutality is gentleness; when patriotism means murder and murder means love and Christianity, nobody is surprised at what happens next, and the assassination of a king the other day would have fallen flat but for the ferocious and fantastical efforts of yellow journalism, smudged with red ink and illuminated with daggers and guns. The killing of a king is an incident in human affairs neither new nor surprising. And, if you will only pause to think, you will see that nobody really is surprised. The whole world knows that the rule of kings has always been mainly force and fraud; that there is not a king living today whose succession to power was not the culminating act in a long series of brutal acts against the common people. The reign of kings has been the reign of dungeon, gallows, torture, banishment, and murder. Whenever a king has made any approach to a relinquishment of his kingly prerogative of consigning decent and innocent people to the dungeon and the torturing chamber, he has been either an imbecile or a good man, and always a surprise.

But if the world is used to king killing, and sees in such acts as Humbert's assassination only a resort by desperate human beings to that brutal force by which it has been too long governed, no rational man who understands the fundamental causes of human misery and social degradation will for a moment approve the murder of individuals, whether kings or not, as a wise or effectual means toward remedying social conditions and establishing justice in the earth. The king is dead; but the king lives again! Kingcraft in general has had notice served on it that there is a deep-seated aversion among the people to its particular business. But through all the centuries of the past, with the growing spirit of democracy always in evidence, kingcraft has never been unaware of the forces that contended against it, neither has it failed to increase its body guards and multiply its soldiery to protect its person and retain its special privileges. Its guards and its soldiery are the visible manifestations of its class-consciousness. There is not a single branch of this class-conscious gang of kings in the world that is not inextricably involved in the grossest antagonisms with its own code of morals, yet an unctuous though atheistic class of spiritual hangers-on, always mindful of its class interest, is ever ready to condone the acts of its royal masters in the name of religion and lends its sinister influence to the subjection of the people in this world, "in the hope of a blessed relief hereafter."

However great the provocation may be to kill a king, the fact which should be pressed home upon the minds of the people is that the mere death of all the kings that curse the world would not improve the economic condition of the people who do the world's work. Humbert is said to have been a good king; perhaps he was; but as a man he belonged to the same class as our American millionaires. His death brought to light the fact that he was a millionaire twelve times over. That is, besides being a king and possibly a "good" one as kings go, he was a human sponge, an exploiter of labor, an appropriator of unearned wealth created by slaves in Italy. In this respect he was no worse and no better than a thousand kings of industry in the United States, and his taking off has bettered the world or the condition of the Italian people not a particle.

While Humbert was engaged in accumulating a vast private fortune, how were his "subjects" faring? What were they subject to? To a fearful burden of taxation that Humbert saw continually increased; in some of the provinces the increase was six-fold during his reign; the government laid its rapacious hand upon every necessary of life; there was and is a government monopoly of salt and matches—a kind of "Socialism" that some people in the United States with the commercial instinct favor; there was and is an octroi levying taxes on imports from the country at the gate of every city; there was corruption, robbery, and oppression, resulting in bread

riots not long ago, when thousands of poor people were shot down by the king's soldiers for no other crime than being hungry. And in addition there was militarism and imperialism with their monstrous armaments and insane enterprises of conquest.

With these and similar conditions prevailing elsewhere as in Italy, not the killing of a king is a matter to surprise us, but the wonderful patience of the people and their supine indifference to the real cause of their sufferings and misery. That cause is rooted in the class ownership of the means of life, the exploitation of labor by the wages system, the appropriation by capitalists of the fruits of human toil. As long as this system remains political assassinations there will be and no good done. What Italy and the world most need is an arousing of the people to the hopelessness of adjusting the wrongs to which they are subjected by supporting institutions and parties that in turn support capitalism. Get away from capitalist parties of whatever name, in Italy and America.

The hope of the world is in the triumph of Social Democracy.

NOTES AND COMMENT

The editor of the Indianapolis Press labors through a column of space to show that the Metal Workers' International Union organized last week in that city is "taking the wrong road to Socialism." But he fails entirely to sustain the contention. Among other things this presumptuous man says: "We have no fixed limitations for classes here." Does he think that the workingman whose economic dependency compels him to accept the terms and pay which a capitalist employer chooses to impose, merely to live, is not in a class entirely separate from the capitalist? Does he not know that the class limitations for a vast majority of wage earners the world over are as absolutely fixed as any natural law? Well, probably not; capitalist editors are the supporters of more exploded political economy than all the trades unions in the universe.

The Democratic party favors self-government for the negroes in the Philippines, so it does; but the other day it denied self-government to the negroes in North Carolina. And this is the party that boasts of being the party of freedom! It asks for the votes of workingmen because it believes in freedom! Will it get yours?

The competitive system "beggars description" and beggars the people. A vote for the Social Democracy is a vote to remove that possibility. Don't forget that!

The competitive system and our old friend the "Commercial Instinct" are making a grand international aggregation of moral cowards and skulkers.

THE FAMINE IN INDIA

The appeals for aid in behalf of the sufferers of India are becoming so numerous that almost every grown person in this country is aware of the conditions prevailing over there.

The latest circular of this character that has fallen into my hands is one issued by the "Committee of One Hundred on India Famine Relief," containing views of starving groups of people and of the places where help is so greatly needed. At the head of this circular is a list of the hundred men who constitute this self-appointed committee. It is to the personnel of this committee and to the wording of their appeal that I wish to call your attention.

Such well known men as Geo. Gould, W. F. Havemeyer, Seth Low, Whitelaw Reid, Jno. D. Rockefeller, Russel Sage, and many more of New York's Wall street representatives fill out the list of those who volunteer to handle our money contributions for us and to distribute to India's famishing people the grain they so much need. In their call for aid they acknowledge that grain enough for everyone is already in that country and only waits to be paid for by someone, so the people may eat. Their appeal is therefore for money not food or clothing.

The American people most given to charitable acts are those whose wealth is in the products of the land and which they freely contribute when asked to do so, but to give money they must first obtain it, which takes time and forced sale of their products at greatly reduced prices.

These millionaire committeemen are so used to manipulating the people's gold for them in business, that they ask their charity to also be in the same precious commodity.

Bankers keep your deposits for you free of charge, and it is no act of charity for them to do so, as they do not lose thereby, neither do these men serve on this committee free of charge, indirect though their compensation may be.

The asking of money from the producing class of this land under the guise of famine relief, to enrich moneyed men who have grain to sell at famine prices is only a cloak under which to hide a like extortion at home.

Monopolies are robbing the people

every day, and the New York Ice Trust and Standard Oil Co. (whose representatives are prominent on the list), are just brother concerns with those who are holding India's grain and starving her people and never a word is said against the actions of such men.

Who owns the present wheat crop of this country today? Who will own it in December?

Ye farmers who sell your grain at present prices to send the money to India will see your own fellow-citizens paying a greatly advanced price for flour, when the wheat barons get the supply in their hands; and that, too, after another crop is harvested.

Men do not deny that India now has as much grain locked up in her barns as her people require; even the committeemen ask you not to send more grain, but cash to pay for what they already have.

How can these heartless, gilt-edged, wholesale extortionists face this people and under the mask of charity ask them to pay for grain once stolen from a helpless people by a capitalistic combine of which they themselves are a part.

You are asked to buy back stolen food stuffs to feed India. Are you going to recognize the plunderer's right to the property by paying them an exorbitant price for it? Ransom it for the people without a word about its theft?

No indeed! Far better carry our food to them direct, even though it cost more to do it, than to buy of the supply that has been refused its producers.

Let it be distributed by careful missionaries direct to the sufferers, who will surely fare better at their hands than if fed by the hard rule of business men's methods. Such a committee as this should turn its attention and strength toward the breaking up of that monopolistic power that holds in a grip of steel the very lives of millions of people.

If the American millionaires are powerless against British monopoly in such a cause let us keep away from their stronghold, and when going to feed a hungry brother take food with us so that it cannot be diverted from the desired course.

Many more "Hundreds" are giving their attention to this subject, but not a word do we hear in disapproval of the methods used, nor do we see any one who is striving for the removal of the cause of the trouble.

Was there ever a civilized government which allowed her subjects to starve while there was abundance of food in her possession? The government of India is today making mighty efforts to relieve the people, but hampered by monopolistic powers her efforts are almost in vain; therefore helplessly she succumbs to the enemy and asks us to contribute to them also.

Governments must control such matters, and the only safe means of control is absolute ownership—Socialism.

A people who will sit quietly and starve while his neighbor holds his food from him needs education in the first principle of citizenship. India is only an index to the future of what private ownership will accomplish if we allow it to rule. Socialism is her only means of life except by charity's bounteous hand.

V. Homer Cragin.

HISTORY REPEATING ITSELF

Mr. Workingman, I presume you have often heard that old phrase, repeated by so many, that "history repeats itself." This statement is made in order to convey the idea that certain facts, conditions, or institutions, having existed in some past age, have a tendency to recur in the same, or possibly in a slightly modified, form again. Whether this is true or not, I do not presume to say. However, I want to give you an example which, to a certain extent, seems to prove the truth of the assertion. The following is from a history of Egypt and refers to a period over 2,000 years ago:

"The Egyptians, like many of the present inhabitants of the Nile valley, were expert thieves, and so fond of using the skill necessary to successful robbery that no manner of banishment was found sufficient to prevent these persons who possessed this peculiar talent from the exercise of it. Therefore, as robbery could not be entirely checked, laws were made for regulating it. Those who decided to follow thieving as a profession gave in their names to the chief of the robbers. He was considered as not other than a respectable citizen and a man of the greatest integrity and honor. Those who joined his force agreed that he should be informed of all that they had stolen whenever they had committed a successful burglary. The owner of such goods or articles as were stolen went about the recovery of his property by sending a letter to the chief of the robbers, giving a minute description of the articles. If the goods were identified they were returned to their owner upon his paying to the chief of the robbers a sum of money equal to one-fourth of their value."

Now, my fellow workers, read that extract over carefully again and tell me if you cannot think of an institution existing at this very moment which is in almost every respect identical with these ancient Egyptian robbers. That institution is nothing more or less than the modern trust, about which so much is being said at present. Let us trace the analogy. You will agree with me that

those who possess the "peculiar talent" necessary for "successful robbery" in modern times are those in control of the trusts. They, like the Egyptian robber of old, are "experts," as the historian would say. You will also agree with me that "no manner of banishment" (Prof. Hadly would say ostracism) has succeeded in destroying these trusts. Therefore, the democratic and republican parties have decided to treat these modern robbers with the "peculiar talent" in the same manner that the ancient brigand was—that is, by regulating it. In other words, they would legalize it after for years trying to outlaw them. You will also note a further resemblance between the ancient and modern robbers from the fact that the owner of trust stock and his ancient brother are considered to be "respectable citizens" of the "greatest integrity and honor." They belong to the cultured class and go to make up the elect of "society."

Again, you will also note that those from whom goods were stolen could by identifying their property obtain it again by paying to the robbers one-fourth of their value. But today, on the contrary, it is the robbers who get three-fourths and more, as statistics will show. It is evident that the modern brigand is more of an "expert" than the old Egyptian type. This is one instance of "progress" at least. Now, I want to ask the working class who are victims of this "peculiar talent" what difference does it make to them whether they are robbed by bold Egyptians or "timid capital"? The robbery exists the same as ever. The only difference is a change in the methods under which the "peculiar talent" operates. But this is not all. The Republican and Democratic parties do not say that this robbery shall stop. Oh, no. On the contrary, as both have a "finger in the pie," they boldly tell you that they will do as was done 2,000 years ago. They are going to regulate it, which means they will make it more systematic and scientific. They will have the trusts report to the government (the chief robber) and then you will have the satisfaction of knowing how much you have been robbed of.

What sweet dreams will come to you at night, after leaving mine, forge, and factory, when you are made aware of this fact! Think of the beaming face of your wife next morning as she turns away from a hot stove on which she has been striving to fry a hand-leather, by courtesy called a beefsteak, when you inform her that you are able to tell where the wealth which you produce, but did not get, has gone!

What joy will spring up in your breast when you have the figures before you which tell of your ignorance and your master's "peculiar talent"!

What a pleasure it will be to know that you, by voting for Bryan or McKinley, thus take a hand in regulating the conditions under which you are to be robbed! On the other hand, should you determine to be a man for once, you will join with the Socialists and with a class-conscious ballot, seek to bury this "peculiar talent" that has cursed the world so long, and keep for yourself the product of your labor that you have up to the present handed to those who "toil not, neither do they spin."

Should you decide to do this, then you will vote the Social Democratic ticket, with Eugene V. Debs as candidate for president of the United States.

James Oneal.

MACHINERY SAVES WORK AND STARVES THE WORKER

Forty years ago, when one man was engaged in perforating bank checks, he took 750 hours to do 150,000, at a labor cost of \$150; while now, with machinery, six men are employed, but do the work in nine hours and fifteen minutes, and although they get about double the wages per hour, the labor cost is only \$1, instead of \$150, says the Scientific American.

In ruling paper, the worker, using quill and ruler, seventy years ago took 4,800 hours to do work now done by chine in two and three-quarters hours. The old-time workers got \$1 a day, now the two men employed earn \$7 a day between them, and yet the labor cost of producing a given quantity is 85 cents, against \$400. It is easy to understand from this how it is possible to use so much more material and to keep a great army of workers going instead of an individual.

Machinery is now extensively used in bootmaking, making 100 pairs of men's cheap-grade boots in 1543 hours, against 1,4363 by hand, while the labor cost is reduced from \$400 to \$35. In women's boots the case is equally marked, for instead of one man being employed to do everything, there are 140 engaged, each on a different machine operation; but not only is the time taken to 100 boots reduced to less than a tenth what it was, but the cost is also reduced. Thus what was accomplished in ten hours to thirteen hours forty years ago is now done in an hour.

Again, in breadmaking, less than a third of the time is now taken. One thousand pounds of dough for biscuits is rolled, cut and prepared for baking in three hours and fifty-four minutes, as against fifty-four hours by hand.

Subscribers will find their expiration number on wrapper. Prompt renewal is requested.

"UNIONISTS" ENOORSE THE SOCIAL DEMOCRATIC TICKET

Springfield, Mass., July 18, 1900.

Eugene V. Debs, Esq.,

Terre Haute, Ind.

My Dear Comrade: It is with profound pleasure I advise you that, by the treaty of union formulated by the unity committees elected at the Rochester and Indianapolis conventions, and which was approved by the majority of the membership of both parties on the referendum vote, of the ratification of your nomination as candidate of the Social Democratic party for the office of president of the United States. With best wishes very fraternally,

Wm. Butscher,
National Secretary.

Terre Haute, Ind., July 31, 1900.

Wm. Butscher, Esq.,
National Secretary Social Democratic Party,

Springfield, Mass.

My Dear Comrade: Your communication of the 18th inst. has been received and I note that by the action of the unity committee elected at the Rochester and Indianapolis conventions, approved by referendum vote, my nomination has been ratified as candidate of the Social Democratic party for the office of president of the United States.

Permit me to return my thanks to the committee and to the comrades they represent for the ratification of my nomination, which I esteem a signal honor.

Having responded to the call of my comrades in accepting the nomination their confidence and partiality bestowed upon me, I am deeply sensible of the responsibilities which rest upon me as a Socialist candidate for the office of president of the United States.

Fully imbued with the philosophy of Socialism, I seek no personal preferment and I claim consideration only as a representative of the principles of international, class-conscious Socialism. In that capacity, and that alone, I appeal to the working class and to my countrymen at large for support.

The confidence implied by the unanimous action of my comrades moves me to regret my limitations and to wish myself a worthier representative of the principles so sacred to them because fraught with such grave import to the countless victims struggling in the grasp of economic bondage.

But all the strength and ability I have are at their service. Long since I consecrated myself to the cause, and all I have is laid with joy on the altar of Socialism.

As we look abroad we behold the steady march of transformation. Capitalism, which has written its record in the tears and blood of the human race, is staggering to its doom, while Socialism, herald of light and freedom, quickened by the spirit of the new revolution, is sweeping over all the world.

Here in the United States of America we are on the eve of our first great battle. Let us gird on our armor and press forward to meet the enemies of freedom, the oppressors of the people, the exploiters of the working class and the foes of all humanity.

Let us dismiss all minor considerations and unite in every state and territory, from end to end of the land in one mighty effort to hasten the end of capitalism and the inauguration of the co-operative commonwealth.

Thanking you again, and through you the members of your committee and all your comrades, for the honor conferred upon me, I remain, Yours fraternally,
Eugene V. Debs.

TAKE NOTICE

We desire to call the attention of Socialists and friends of the movement to the following facts:

The headquarters of the Social Democratic Party are located at 126 Washington street, Chicago.

The national secretary of the party is Theodore Debs, same address.

The national official paper of the party is the Social Democratic Herald.

The National Executive Board consists of Frederic Heath, chairman; Seymour Stedman, secretary; Eugene V. Debs, Victor L. Beiger and Mrs. Corinne S. Brown.

The National Campaign Committee of the party was organized July 22 at Chicago, Comrade Robert Meister of Milwaukee being elected chairman, and Comrade Seymour Stedman, of Chicago, secretary.

At the meeting of July 22 a finance committee for the campaign was elected as follows: Edward Zeigler, chairman; Joseph R. Finn, treasurer; James Wright, secretary.

Acknowledgment of all contributions received will appear in this paper.

The National Finance Committee of the Social Democratic party desires the name of an energetic Comrade, with the recommendation of his branch, to solicit contributions to the Campaign Fund. Send to James Wright, 336 N. Avers Avenue, Chicago.

NOMINATIONS CALLED FOR

The Executive Board requests the Branches to make nominations for a new board, to consist as provided for by the constitution, of nine members.

NOTES FROM THE FIELD

Comrade Eugene V. Debs is engaged to speak at Canton, Ohio, on Labor Day.

An Iowa comrade writes: "I am well pleased with The Herald and couldn't do without it at all."

Comrade Seymour Stedman has been taking a course of training in the country for a week preparatory for the work of the national campaign upon which he is about to enter.

All comrades at Rockville, Conn., are requested to attend a joint meeting on Friday evening, August 31, to consider business of importance in regard to the campaign.

All branches of the Social Democratic party in New York are requested to send delegates to a State Convention to be held at Seminole hall, 414 Grand St., New York City, on August 26.

Following is the Indiana State Executive Board of the Social Democratic party: R. Greuling, chairman; Hugo Miller, treasurer; Thomas Catton, secretary; A. Babcock and Chas. A. Thornton.

The state committee of the Social Democratic party of New Jersey places in nomination for the national executive board the following: Eugene V. Debs, Seymour Stedman, Victor L. Berger, Mrs. Corinne Brown, W. E. Farmer, G. R. Gordon.

The Socialists of Chicago have had the pleasure of getting acquainted and exchanging views with Comrade Irene Ashby of London, England. Miss Ashby has spoken here several times and is enthusiastic in declaring that the field of work for Socialists in Chicago is most inviting.

The Second Congressional District Convention was held on Sunday, Aug. 5, at Uhlhorn's hall, corner 63rd and Center Ave., Chicago. The following were nominated as candidates for office: For Congressman—Gus Bartlett. For Board of Equalization—Chas. Wistrand.

For State Representative (Fourth Senatorial District)—J. J. Florian.

NEW JERSEY CONVENTION

The Socialists of New Jersey will co-operate politically under the name of the Social Democratic party in the support of Debs and Harriman for president and vice-president in the coming campaign. The state convention was held at Newark. About ninety delegates were present.

State Secretary Weigel opened the convention, and organization was perfected with J. W. James of Trenton and J. H. Strobel as presiding officers and E. C. Wind and John P. Weigel as secretaries.

A full electoral ticket was nominated and a campaign committee elected consisting of Comrades James, Neben, Bucksath, Posern, Weigel, Gilliar, Jones, Godel, Lavin, Strobel, Doubleaar, and Gilman. The committee will have its seat at Newark.

W. H. Wyatt of Rutherford was nominated for Congress in the Fifth district. John W. James of Trenton was the choice of the Sixth.

Thomas Jones of Newark was the choice of the Ninth.

THE PLATFORM.

We, the representatives of the Social Democratic party, in state convention assembled, hereby endorse and ratify the nomination of Eugene V. Debs and Job Harriman for president and vice-president of the United States.

The Social Democratic party of the state of New Jersey hereby reaffirms the national platform adopted at the Indianapolis convention and declares its uncompromising adherence to the principles of international Socialism.

We demand the enactment of a law providing for the ownership and operation by the state and municipalities of all utilities requiring public franchises.

We demand the direct employment of labor by the state and municipalities on all public work and the employment of the unemployed on state and municipal improvements.

We demand that adequate school accommodations shall be furnished, such as sufficient school room, trained teachers, free school books, and food, clothing, shelter, and medical attendance.

We demand the enactment of a law providing for the eight-hour work day, the entire abolition of the contract system, and the employment of organized labor on all public work.

We hereby call upon the voters of New Jersey, irrespective of past political affiliations, to work and vote for these principles and to elect the candidates of the Social Democratic party.

RESOLUTIONS.

We recognize that all wars are initiated by capitalists in their own interests, and that the workers are not interested in them, but are the main sufferers thereby. We are, always were, and always will be opposed to imperialism.

We also emphatically denounce the use of military power to suppress organized labor both by Democratic and Republican administrations; and we denounce the decisions of our judiciary against labor organizations in their inalienable right to protect themselves by the aid of numbers and financial contributions.

The New York People's report says a

"strong union resolution was also adopted." This is untrue. No such resolution was adopted. There was one offered which almost turned the convention into a long and bitter fight. All the members of the Social Democratic party were on their feet at once and protested. The campaign committee of the state of New Jersey issues the following call and urges that the members should at once abide by the resolution adopted by the state convention offered by the committee on ways and means:

Each comrade should be requested to pay 5 cents a month during August, September, October, and November as a source of income for the campaign committee. All locals should attend to the above at once and forward the same to Comrade Edw. M. Dobbelaar, Port Lee, N. J.

It is hoped that every Branch will contribute \$10 to the Campaign Fund; some can do better; some have done so and will make a canvass for individual subscriptions as well. What is your Branch doing? Send all money to the treasurer of the National Committee, Joseph R. Finn, 126 Washington street, Chicago.

GIVE US PROOF, OR REST

If Comrade F. G. R. Gordon was chosen by the Eastern "unionists" to write nonsense on the "union" proposition, the choice was a very poor one; if he is a self-appointed censor of the acts of those with whom he agreed until he returned East, then his impudence is equal to his consistency. That any comrade should be able to find things to criticize is not to be wondered at; but one of the most regrettable and surprising features of the "union" controversy is the persistence with which those Eastern folk have resorted to misrepresentation and appeal to the prejudices of members. In this matter Gordon has distinguished himself. He has given repeated illustrations of a total disregard for truth and reckless perversion of facts. For instance, in the last issue of the Saginaw Exponent, without offering a particle of evidence to sustain it, he makes the charge that the national executive board costs from \$6,000 to \$8,000 a year. This is in line with another statement made some time ago to the effect that the members of the present board are "in the movement for revenue." Such wild and absolutely untruthful declarations (known to be false by the persons making them) are not made to enlighten anyone, but rather to deceive, and, incidentally of course, to promote a bad cause; a cause which had its beginning not in a sentiment for peace but in a determination for war, and which has depended upon duplicity and double-dealing—to come to an inglorious end. We challenge Comrade Gordon to show up the figures to sustain his foolish charge. It will be a decided relief from the monotony of his tiff-like twaddle if he will produce a bit of proof. In the meantime, we are glad to be in accord with him when he says: "There is little sense in claiming a union when we have two N. E. B.'s, one in Chicago and one"—somewhere else, only it is necessary to remind him that such a claim is not made by us. There is no union.

NOMINATIONS FOR NEW NATIONAL EXECUTIVE BOARD

The constitution adopted at the Indianapolis convention, and since approved by a referendum vote of the branches, provides for a national executive board of nine members, "five of whom shall be chosen from territory convenient to the national headquarters and shall be called 'resident members,' and the remaining four shall be chosen, as far as possible, from other parts of the country." The present executive board on July 21 requested the members to make nominations for the new board. In response the following have been named up to this time:

Allman, James, New York
Brown, Corinne S., Illinois
Burger, Victor L., Wisconsin
Clemens, G. C., Kansas
Cox, Jesse, Illinois
Debs, Eugene V., Indiana
Farmer, W. E., Texas
Gordon, F. G. R., Massachusetts
Greer, J. H., Illinois
Hilla, Margaret, Massachusetts
Heath, Frederick, Wisconsin
Horgan, W. C., Illinois
Kellay, J. W., Indiana
Ludlow, Isadore, Wisconsin
McCartney, F. O., Massachusetts
Miller, L. E., New York
Miller, Hago, Indiana
Raderus, Frank, Illinois
Ricker, A. W., Iowa
Riley, Geo. W., Illinois
Roney, Eugene H., Wisconsin
Stedman, Seymour, Illinois
Strobel, G. O., New Jersey
Sweetland, G. A., Connecticut
Uhlhorn, Henry, Illinois
Winnon, Jacob, Illinois

METAL WORKERS START RIGHT

An international union of the metal workers of the United States was effected last week at Indianapolis, of which C. O. Sherman of Chicago is general secretary. That the new organization starts right appears from the declaration of principles adopted, which read in part as follows:

"Society at present is composed of classes whose interests are highly antagonistic to each other. On the one side

we have the proprietary class, possessing almost all the soil, the houses, factories, means of transportation, machines, raw material and all necessities of life. In comparison to the entire people this class represents a small minority.

"On the other side we have the workmen, possessing nothing but their intellectual and physical power with which to labor, and which they must sell to the possessors of the means of production in order to live. The workers represent the millions.

"The interest of the possessing class consists in buying the productive power of the laborer as cheaply as possible, in order to produce as much as possible and to amass wealth. The few hundred thousand proprietors arrogate to themselves the larger part of the wealth produced by the workers. The laboring millions receive from the product of their labor only as much as is necessary to live a life of misery and starvation.

"Every improvement in machinery, every new discovery of hitherto unknown forces of nature, the proprietary class arrogates to itself for the exclusive purpose of increasing its possessions. Through this process, human labor is more and more displaced by machinery.

"The workers, having become superfluous, are compelled to sell their labor at any price in order to save themselves from starvation. The value of labor gradually decreases; the laboring people are being impoverished more and more; their consuming power is more and more lessened, and the consequence is that the commodities produced remain upon the market without being bought by any one. Commercial stagnation sets in; production is decreased, and even partially suspended. The crisis has arrived.

"The proprietary class presses into its service the power of the state—the police, militia, and press, to protect the possessions produced by others, and to declare for the 'sacredness' of property. While the millions of the working people are left without the means of existence, without rights, and unprotected, betrayed, and sold out to their enemies by the state and by the press, the arms of the police and of the militia are directed against them."

ANNALS OF THE POOR

Speaking of child labor in the south, Mr. Travis says: "A larger part of the work is done by children. There is no restriction on child labor in the south, and attendance upon school is not compulsory. I saw children 8 and 9 years of age working from 6 o'clock in the evening until 6 o'clock in the morning for 10 cents a night. One of the mills in Concord, N. C., has increased its capacity threefold in thirteen years and has paid regularly 10 per cent dividends. In Charlotte there are fifteen mills doing as well."

In some of the southern mills the windows are frosted so that the facetious outsider shall not behold the hell within, and operatives are docked and even fined when they are absent for a few minutes in response to sanitary requirements.

Let us look into one of these hells: dusty floors, flying wheels and swaying frames, and in this din, for twelve long hours, babes toil.

You pick one up; its little hand lays on your arm, and it meets your gaze with listless and wondering eyes. It has a heart, and you can feel it throb, and then you stand it down on the floor and it moves to feed the machine—with its fingers, eyes, arms, its life and its soul, for what? For profits—10 per cent dividends and national honor!

When most of you go home your darlings greet you, throw their arms around your neck, place their lips upon your cheek, their eyes are bright, and they think you so good, so big, so great.

If some one should pick up your babe, "you well-to-do," and drive it for twelve long hours at night, what then? Oh, it's not your child that moans? A brutal subterfuge!

Wm. McKinley and Wm. Bryan, the coming generation asks a question; the child appeals; it has no silver to coin, no foreign markets to exploit. What is your reply?

The Socialist will answer: All children belong to society and by it must be fed, clothed and educated. The sunlight shall fall upon its smiles and its laughter fill the bowers, the world shall be its playground, humanity sharing the radiance of its joy.

SOCIAL DEMOCRATIC PARTY

HEADQUARTERS—126 WASHINGTON ST., CHICAGO

National Campaign Committee—Robert Meister, chairman; Joseph R. Finn, treasurer; Seymour Stedman, secretary.
Finance Committee—Edward Zelgler, chairman; Joseph R. Finn, treasurer; James Wright, secretary.
Committee on Literature—A. S. Edwards, chairman; Christian Mickelson, secretary.
Committee on Printing—Jacob Winnen, chairman; Philip Brown, secretary.
Committee on Organization—Seymour Stedman, chairman; Arthur Dennison, secretary.
Committee on Speakers—Oscar Loebel, chairman; Seymour Stedman, secretary.

All communications for the secretary of the National Campaign Committee should be addressed to Seymour Stedman, 126 Washington street, Chicago.

LOCAL BRANCHES

Notices of Branch Meetings Inserted for 25 Cents per Month

CALIFORNIA

Liberty Branch, San Francisco, holds public meetings every Sunday and Wednesday evening, commencing at 8. Admission free. Business meetings (for members) every Thursday evening.
Membership, Social Democrat & Herald free to each member, 25 cents per month.
Apply to the secretary, John C. Wealey, 117 Turk street.

Branch No. 1, Los Angeles, meets every Sunday afternoon at 3 o'clock at Woodmen's Hall, 1254 Spring St. J. France, 700 Dayton Ave., Secretary.

Branch No. 5, Alameda, California, holds free public meetings every 2d and 4th Sunday, 8 p. m. at Foresters Hall, cor Park St. and Santa Clara Ave. Business and Educational meetings (for members) 1st and 3rd Monday, 8 p. m. at 2408 Encinal Ave. Allan A. Crockett, Secretary, 1810 Walnut St.

Branch No. 1, Denver, meets every Sunday at 8:00 p. m. at 1715 California Ave., Chas. M. Davis, Secretary, 1629 17th Street.

Branch No. 3, Goldfield, meets every Sunday at 7:30 p. m., at City Hall. Chas. La Camp, Secretary.

CONNECTICUT

The Connecticut State Committee meets the last Sunday of each month at Turn Hall, Rockville, L. Schaff, Secretary.

Branch No. 1, New Haven, meets every Wednesday evening, at 8 p. m., at Aurora Hall. C. Volmer, Sec. Branch No. 4, Rockville, Conn., meets first and third Thursdays at Turn Hall meeting room, Village street. Secretary, Richard Niederwieser, Box 760.

ILLINOIS

Meetings of Chicago Central Committee held regularly second and fourth Wednesdays of each month at Dr. J. H. Greer's office, 52 Dearborn St.

Branch No. 1, Chicago, meets every Wednesday evening, Thomas Kirwin, Secretary, 2504 Westworth Ave.

Branch No. 2 (Bohemian) Chicago, meets first and third Saturday at 8 p. m. at Nagli's Hall, 735 Blue Island Ave. Ferdinand Svoboda, Secretary, 684 West 18th Street.

Branch No. 3 (Bohemian), Chicago, meets second and fourth Mondays at 8 p. m. in Dunder's place, 1080 W. 18th place. J. Chicago, meets second and fourth Sundays of each month at Pisarski's Hall, cor. Centre and 14th St. Sec'y, 500 W. 18th St.

Branch No. 6 (German), Chicago, meets every first Saturday each month at 8 o'clock at Nagli's Hall, 535 Blue Island Ave. near 18th St. Albin Geisler, Secretary, 725 W. 20th St.

Branch No. 8 (Bohemian) Chicago, meets second and fourth Sunday, at 8 p. m., 502 Linn St. J. A. Ambrose, Secretary, 4940 Wood Street.

Branch No. 9, Chicago, meets at 1145 W. 3rd st., first and third Sundays at 3 p. m. Gus. Larson, Secretary, 623 Center Avenue.

INDIANA

Branch No. 6, Indianapolis, meets first Saturday evening and third Sunday afternoon of each month at Helchwein's Hall, corner Market and Noble Sts.

Branch No. 2, Hitman, meets every fourth Friday in the month at opera house. S. B. Jameson, chairman, James Fisher, organizer, Joseph Schollacut, secretary.

IOWA

Branch No. 4, Helleus, meets 1st and 3rd Sunday, at 2 p. m.; and 2nd and 4th Wednesday at 8 p. m., at 91 Fairfield ave. We will attempt to make it interesting for all. Henry Listerman, Sec., 122 Foote ave.

MARYLAND

Branch No. 1, Baltimore, meets every Sunday at 8 p. m., at Carpenter's Hall, 500 E. Baltimore St. Public invited.

Branch No. 2, Baltimore, meets every Tuesday at 8 p. m. at Wenzel's Hotel, 325 W. Camden st. Good speeches. Public invited. Levin T. Jones, Secretary, 202 W. Harro st.

MASSACHUSETTS

The Massachusetts State Committee meets the first Saturday of each month at 724 Washington St., Boston. All dues and moneys intended for the State Committee should be sent to the financial secretary, A. McDonald, 10 W. Springfield St., Boston. All other correspondence should be addressed to the Corresponding Secretary, Margaret Hall, 5 Glenwood St., Roxbury.

Branch No. 2, Holyoke, meets second and fourth Tuesdays of each month at Springfield Turner Hall. Gus Geisler, Organizer, 413 Main St.

Branch No. 6, Lynn, permanent headquarters 71 Monroe St. Business meetings every Monday night at 7:30. Open house. Public invited. Harry Gotimer, Sec., 423 Essex St.

Branch No. 9, Brockton, meets Friday nights at 8 p. m. at the Social Hall, Clark's block, corner Main and Center Sts. Every comrade is expected to attend one meeting a month. Mrs. Annie Bosworth, Secretary, 81 Prospect st.

Branch No. 15, Boston, meets every Monday at 8 p. m. at 96 Chelsea St. Miss Jenny Segal, Secretary, 93 Chelsea St.

Branch No. 20, Roxbury, Mass., meets at 24 Warren st., 21 and 4th every month. Public invited.

Branch No. 31, Chelsea, permanent headquarters, Room 2, Postoffice Building. Open every evening. Business meetings every Thursday at 8 p. m. Public invited.

MICHIGAN

Branch No. 1, Battle Creek, Mich., meets 2nd and 4th Sunday of each month, at 3 p. m., at 10 W. Main Street, in the International Congress Hall. All are cordially invited. L. C. Rogers, Secretary.

NOTICE TO COMMITTEEMEN

The meeting of the County Campaign Committee on Sunday, August 12, will be held at Central Labor Union Hall, 55 North Clark street, near Michigan avenue. The meeting will be called to order at 10 a. m., and every comrade elected to serve on the committee is expected to attend.

NEW BRANCHES

Illinois, one.
Massachusetts, one.
Nebraska, one.
South Dakota, one.
Wisconsin, three.

FORGING AHEAD IN IOWA

It is a great gratification to all Socialists to read in the columns of The Herald the names of new branches organized, and thus to know that the movement is having rapid and substantial growth. We, of Iowa, are also proud of the additional fact that in no place has the cause shown greater growth than in our own state. At the beginning of the year Social Democracy was practically unknown in Iowa. The writer at that time was a member of another party organization, as were the host of able supporters who are now enrolled under the banner of Socialism.

Today we number thirteen branches, located in six congressional districts. There are as many more in process of formation and the writer is in communication with active Socialists in every congressional district in the state and in sixty per cent of the counties. The membership of the party here is as varied as our population. Two of the branches are in coal camps. Two of them are composed of farmers and the balance are in the big cities of eastern Iowa. The circulation of Socialist papers has increased from something over 500 last fall to 5,000 now. In one railroad division of a line traversing the

MINNESOTA

Branch 1, Red Lake Falls, meets every other Sunday in real estate office of Fred Gesswein, on Main St. A. Kingsbury, Secretary.

MISSOURI

St. Louis headquarters, Room 7, 22 N. Fourth St. Address all communications to E. Val Putnam, Secretary. For information concerning ward branches, inquire at the above address.
Branch No. 7, Kansas City, meets every Tuesday at 8 p. m. at 1200 Union Ave. G. J. Stort, Secretary, 1230 W. 24th St.

MONTANA

Branch No. 1, Butte, meets every Thursday, at 8:30 p. m., Engineers' Hall, Owsley Block. G. Frankel, Sec. 11 E. Park Street.

Branch No. 2 meets first and third Sundays of each month at G. W. Wood's home, Chico, Mont.

NEW JERSEY

Branch No. 1, Secretary, Michael W. Schor, 87 Livingston st.

Branch No. 5, Camden, N. J., meets every 3d Sunday of the month. For particulars address Paul Eberding, 1204 Kalkreuth's Avenue.

Branch No. 3 (German) Newark, meets every third Saturday, at intersection of Hall, 7 Bedford St. Hans Hartwig, Secretary, 7 Bedford St.

Branch No. 6 (German), Patterson, N. J., meets first and third Mondays at 8 p. m. at Harrisville, 54-56 Van Houten St. Karl Linder, Secretary, 246 Edmond St.

NEW YORK

The City Central Agitation Committee of Greater New York, meets every second Tuesday at 412 Broad street, Windsor Hall. James Ahman, Secretary, 32 Outlook street. "Forward"

East Side Branch, No. 1, New York, meets every first and third Thursday at 112 Clifton St. A. Guyer, Secretary, 113 Suffolk St.

Branch No. 3, 24th Assembly District, meets second and fourth Wednesdays of the month at 1059 Second Ave., at the "Central." Henry Lang, Secretary, 324 E. 60th St.

Branch No. 4, West Side Branch, New York, meets second and fourth Tuesdays of every month at headquarters, 139 W. 96th St. Elizabeth H. Thomas, Secretary.

Branch No. 5 Brooklyn, New York, meets every Saturday at 8 p. m., at 55 Moore St. Visitors welcome. Comrades desiring to organize should communicate with Secretary Sol. Pressman, 190 Boerum St.

Branch No. 19, New York, meets every Friday, at 8 p. m., 229 E. Broadway. Lectures and discussions. Public invited. Organizer, Joseph Williams, 56 Henry st.

OHIO

Branch No. 2, Cleveland, meets in Ohlsen's Hall, 65 York St., second and fourth Sundays at 3 p. m. Lectures, discussions, business meetings, first and third Fridays at 8 p. m.

Branch No. 3, Cleveland, meets first and third Sundays in each month at 412 Broad street, Windsor Hall, 65 York St. Lectures and discussions.

Branch No. 4, Cincinnati, meets at Germania Hall southeast corner 5th and Main Sts., every Sunday at 2 p. m. Lectures and discussions. Public invited. Jos. Jaslin, Secretary, 140 Central Avenue.

Branch No. 5, Dayton, Ohio, meets every 2d and 4th Friday evening, in Hall 27, Central Trades Council Block. Everyone interested in Socialism invited. J. C. Schwabe, Chairman, W. Harringer, Secretary, P. O. Box 291.

Branch No. 8, Cincinnati, meets every second and fourth Saturday in Workingmen's Hall, 1113 Walnut St. F. Hamel, Secretary, 1804 Fifth St.

Branch No. 11, German, Columbus, Thomas May, Jr., Secretary, 353 S. 3rd St.

PENNSYLVANIA

Branch No. 1, Philadelphia, meets every Monday, at 8 p. m., at 423 S. 3rd Street, until further notice.

Branch No. 2, Erie, meets every Sunday, 3 p. m., at K. of L. Hall, 716 State St. Chairman, Joseph Stain, Secretary, J. E. Perry, 119 Sassafras St.

Branch No. 4, Pittsburg, meets 2nd and 4th Wednesday evening at 7:30 in K. of L. Hall, 3rd and 4th and Johnnie Sts. W. Bobb, President, 218 Jan St. J. H. Lewis, Secretary, 218 Jan St.

Branch No. 4, Conduitsport, meets every second and last Wednesday of each month in K. of L. Hall. Chas. Kues, Sec. at Conduitsport; L. H. Morse, Secretary, Ben. Codrington, Treasurer.

Branch No. 5, Philadelphia, meets first Friday of each month—Executive meets every Sunday morning—at S. D. P. Club Rooms, at 423 S. Third St. Organizer, M. G. H. 1001 S. Third St.

Branch No. 10, Williamsport, meets every Sunday afternoon at 2 p. m., in Social Labor Hall, No. 5 East 31 St. G. H. Smith, chairman; Jno. Lyon, secretary, 143 Second St. Public invited.

WASHINGTON

Branch No. 5, Tacoma, meets every Monday evening at 8 p. m., at 413 11th Street.

WISCONSIN

Milwaukee Central Committee, S. D. P., meets second and fourth Monday of the month at Bowers' Hall, southeast corner Fourth and Chestnut sts.

Branch No. 1, Milwaukee, meets at Kaller's Hall, Fourth Street, between State and Prairie, every second and fourth Thursday evening.

Branch No. 2, Milwaukee, meets every second and fourth Friday in Geatke's Hall, corner Green Bay and Coucorde Ave.

Branch No. 3, Sheboygan, meets every second Thursday of the month at Emil Henschel's place, 1511 Michigan Ave. S. Secretary, Eugene E. Kichenberger, 1511 N. 11th street.

Branch No. 4, Milwaukee, meets every first and third Friday, each month at Meller's Hall, 22 and Center St., at 2 p. m. Secretary, George Moerschel, Secretary, 391 25th St.

Branch No. 9, Milwaukee, meets every fourth Friday of the month at R. Rigels' Hall, southeast corner Orchard St. and 9th Ave. O. Wild, Secretary.

Branch No. 12, Milwaukee, meets every first and third Thursday of each month at Kruse Hall, 21 and Center St., at 2 p. m. Secretary, Rudolph Loeschman, 1125 23rd St.

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NATURE AND SOCIALISM

It is the Co-operation of the Forces of Nature that Enables All Things to Exist

When you argue Socialism with a man who knows nothing of social economics, his last resort for a reply is, "Your theories look all right, but they won't work." This reply is the last resort of the ignorant. Any system is practical that the ruling power can conceive, and Socialism to the man who understands its principles is the most practical and reasonable social system that has yet been offered for the consideration of intelligent people. The theory is based upon the laws of nature and life, and being based upon the primary law of life it is the most natural and practical.

The masses have been so long taught by their ignorant leaders that the law of individualism is right, that it is hard for them to conceive the unity of the law of life. If there was no sun there would be no moon, and if the sun was not fed from other planets it would cease to exist. Were it not for the heat forces that operate this planet it would probably become an iceberg—a barren waste, and animal and vegetable life would cease to exist. So it is the co-operation of the forces of nature that enables all things to exist. Without this natural co-operation, what we call existence would cease, and chaos would reign supreme. This is the beautiful lesson taught by nature of which humanity has learned so little. Under civilization no man lives alone. There could be no civilization without the social organism. But no civilization has perfected the organism. What has been accomplished in this direction is only superficial. Society has only learned to produce and concentrate. It has not learned to adopt a perfect system of distribution. The result is the wealth is congested; the many become surfeited with the things they don't need, while the many who produce the wealth are impoverished. All this occurs on account of the lack of a system in accordance with the laws of nature.

If the sun were to continue to be fed without throwing off any of the force absorbed, the other planets would become dead and be consumed by the terrible force concentrated by the sun. But this is not the order of nature. But through the distribution of forces each planet is held in equilibrium and serves its purpose in the planetary universe.

The evils of which society complains, such as labor troubles, prostitution, murder, theft and all other social evils, only result from the violation of the laws of nature. The inordinate desires of many is only the evidence of an abnormal condition of society produced by an incorrect economic system. This condition is no less to be found among the extremely rich than among the extremely poor. All are affected by the same common cause, and all suffer as a common result of the violation of the law of life. We are only paying the penalty of violated law, and we find the same destructive principle operating in human society as would occur in nature should the law of co-operation be impeded in nature.

The magnitude of this great question is incomprehensible to many, and when they oppose Socialism they never think that the movement is based upon scientific principles and is in accord with the law of life—existence.

Now let me lay the question before the readers of this paper that "he who runs may read."

First: I will assume that under our present system of machinery in this country which represents the labor power of 800,000,000 men, enough can be produced to feed and clothe and house every human being, not only in comfort, but in opulence. This, I assume, will not be denied by any one of ordinary intelligence. Then the assumption must necessarily be reached that we have found the solution of the question of production. But notwithstanding we have found through machinery progress the solution of production there are millions of people no better off than the serfs and slaves of medieval ages. And it is a question as to whether the condition of the masses have been bettered by this material progress. Many advanced thinkers and writers assert that barbarism presents to us a more favorable condition for the masses than the present intensified civilization, ruled by capitalism. If we have found the solution of production, there can be no reason why poverty and want can't be made to disappear by adopting a natural system of distribution. A system in which the forces of production and distribution will be based upon natural law.

If the sun being fed by other planets gives back to the planets light, warmth and vitality, why should the organism called society, not adopt the plan of nature and erect the co-operative commonwealth based upon the same principle. This seems to me, would be the enlightened system that appeals to the intelligence of the race.

Through the co-operation of the cosmic forces hydrogen, nitrogen, oxygen and so on, are produced which sustain animal and vegetable life. So, through a perfected system of industrial and commercial co-operation, a social sys-

tem would obtain in which there would be perfect order.

Each planet in the cosmogony is purely unselfish, and renders such assistance as is necessary to produce and hold in place, the universe, and when each individual shall be forced in the co-operative commonwealth to fulfill the function necessary to the existence of others then social order will obtain and not before. This will be the order which will succeed the present capitalistic and competitive systems.—W. E. Farmer, in Farmers' Review.

Contributions for the National Campaign Fund of the Social Democratic Party should be sent to the treasurer, Joseph R. Finn, 126 Washington Street, Chicago. Acknowledgment will be made in the Herald.

COMMON WEAL AND PRIVATE INITIATIVE

(Continued from First Page)

production, I consider myself bound to state that the fundamental proposition which forms its nucleus belongs to Marx. That proposition is that, in every historical epoch, the prevailing mode of economic production and exchange, and the social organization necessarily following from it, form the basis upon which is built up, and from which alone can be explained, the political and intellectual history of that epoch." To miss this—and how often is it missed!—is to misapprehend the whole position of the Socialist movement, for it is his clear comprehension of the truth that all social forms take their shape from the prevailing mode of economic production and exchange, which makes the Socialist a revolutionist instead of a reformer, which makes him the uncompromising advocate of a total change of system, and the uncompromising foe of those who seek, by tinkering makeshifts, to prolong the life of the existing chaos of selfish competition and selfish combination. He therefore refuses to act with the Democrat or Mugwump, who professes enthusiasm for economy, because he recognizes that, so long as every man has to play for his own hand, every politician will make hay while the sun shines, just as every storekeeper, when trade is brisk, uses the opportunity as though it were his last. He refuses to believe in the protestations of the free-trade bourgeoisie, because he knows that at heart all traders, working on a selfish basis as they must, yearn for monopoly so far as their own markets are concerned; and he points to the record of the English manufacturers, whose pseudo-enthusiasm for freedom of exchange expired the instant they secured the free importation of the materials which their particular factories required. When he looks at trades union, composed of individuals each of whom has his own bread and butter fight to make, and sees that union in desperate war with employers whose very existence it threatens, the Socialist does not expect to see in it a model of voluntary co-operation. He expects to find it a military organization, following the tactics usually observed in the industrial warfare that everywhere prevails. In short, the Socialist sees sordid, selfish warfare everywhere the accepted method of production and exchange, and sordid, warlike tactics therefore the accepted rule in every walk of life, be it the workman's in his shop, the tradesman's in his store, the preacher's in his pulpit, or the so-called statesman's in office or on the stump. It is the soil of which its channel is composed that gives the color to every stream.

What warranty does history give for Mr. Spencer's dictum that the people cannot administer their own affairs, save under the autocratic imperialism of a bureaucratic ring? It gives us none whatever. His is the cry invariably raised by every monopolist the instant it is proposed to transfer his power to the people's hands. It was the cry of the pope that the people were incapable of looking to their own salvation in the great beyond, and the Bible was therefore locked between covers, the priest alone being the holder of the key. It was the cry of Louis XIV.—and all the crew of rulers by the grace of God that took their cue from him—not merely that "I am the state," but that without me the state would fall to pieces." It was the cry of the slave-owners of the South that they fed and sheltered their slaves, just as today pathetic letters appear in the London Times from Irish landlords reciting the charities extended in the past to tenants who now bite the hand that fed them. It is today the cry of the capitalists that the regularity with which the wants of our cities are supplied is proof positive of their fitness for administration. But the people are not asking to be fed. They are tired of their position as wards under a trusteeship that is perpetually abused. They wish for liberty to feed themselves, as they wished, four hundred years ago, for liberty, to select their own spiritual food; as they sought a hundred years ago for the right to manage their own political affairs. This is the great historic evolution that Herbert Spencer, himself the victim of a class environment and an early training acquired when the principles of laissez faire were thought to be impregnable, finds it now convenient to ignore.

That the evolution is directly along these lines is palpable to all who have even the most superficial acquaintance with the platforms of the various reform parties of the day; and, although it is true that there is such a thing as retrogressive evolution, it has never yet occurred that retrogression has occurred during an era of invention. Far more than all its predecessors has this been a century of discoveries, and we are still unquestionably on the advance. The line of the advance is very clearly marked. Number off the various movements, one by one, and note their universal trend. Everywhere there is a struggle for home rule, for the right of the municipality, the state, or the nation, to manage, as an integral whole, its own affairs, unhampered by dictation. It is along these very lines that Nationalism in this country is making its most effective propaganda—a propaganda that is probably insinuating itself more extensively into general thought by the very quietness with which it works. The women have an intensely active agitation. They are tired of "taxation without representation"; they wish at least for a voice wherewith to protest against being misgoverned, and all their leaders are active in the ranks of other movements, having distinctly for their aim self-government. Trades-unionism is a movement that, as yet, has lacked the courage to declare itself, but the employers construe it correctly. "These people," they say, "object to our running our business as we choose," and, indeed, that is precisely the objection. They do object to being "run," they object to being run while they are at work, to being run out of employment when they would gladly be employed. That they do not clearly comprehend that their employers, like themselves, are the victims of a vicious system that makes this industrial dictatorship a necessary evil is the gravest of misfortunes, but one that Socialist agitation is doing its best to rectify. Upon certain definite planks all sections are practically today agreed, as, for instance, that the great distributing arteries of the country—the railroads and the telegraphs—should be brought under the general control.

The inter-state commerce act was a confession of the thought of the times upon this subject, and its notorious failure has merely added fuel to the fire. To multiply instances would be tedious. The general drift is easily discernible, and the movement toward a self-governing solidarity; that the tyrannies engendered by a misapplication of individualism has started, shows no sign of balking at the spectre of a colossal dictatorship that Mr. Spencer has raised. With equal show of reason might it be urged that to invest women with the suffrage would be to multiply offices and to add further complications to our already over-tangled politics. The suffrage is claimed as a right, and so is the joint possession of our joint inheritance.

The curse of this generation is that we are afraid. Anxiety and the fear of want are necessarily the constant companions of the poor, but no class is today exempt. Everywhere there is a growing sense of insecurity, everywhere men dread they know not what. Granted that a storm is coming, how will it result? Will it tear society up by the roots to land us again at the point from which we started centuries ago? Are we in for a period of lawlessness to be followed by the iron rule of a dictator? Men do not know; the future is more than ever misty, and therefore they are afraid. But we have the means of knowing. We are able today to take stock of our resources as we never were before, and the most cursory examination shows that the resources are practically infinite. The history of the world is at last an open book, and the task of summing up is trifling. We see that the old myths of the impotence of man are laughable monstrosities, interesting only as mementoes of his early helplessness. A thousand arts have picked him up out of the isolation of the past, and brought him into the closest contact with his fellows. Thus he has learned his strength and theirs; he has mastered the virtue of self-reliance and discovered the power that combination gives. That character, forged in the furnace of a long and sturdy struggle, will never desert him; that knowledge, so laboriously acquired, he will never forget. It may be that a sharp shock or two will be required to wake the sleeper; that the chrysalis may be burst with painful effort. But that it will be burst is as certain as tomorrow's dawn. The momentum already acquired by the human race is irresistible; no pre-ter ni maitre, neither priest nor master, can hope to bar the way. An immense solidarity of thought, and consequently an immense solidarity of action; a universal acceptance of the common-sense teachings of evolution, and the consequent harmony of a universal life conducted upon principles in which all the actors are agreed; such is the forecast of a future which is probably far nearer than even the most sanguine of us suppose. That the masses are today completely skeptical of its attainment is nothing, for it has been the fate of all great changes to be mocked at beforehand, and to be regarded as inevitable when once accomplished. "Before 1789 we were but a handful of Republicans in the whole of France," said Camille Desmoulins.

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THE PLATFORM

The Social Democratic Party of America declares that life, liberty and happiness depend upon equal political and economic rights.

In our economic development an industrial revolution has taken place, the individual tool of former years having become the social tool of the present. The individual tool was owned by the worker who employed himself and was master of his product. The social tool, the machine, is owned by the capitalist and the worker is dependent upon him for employment. The capitalist thus becomes the master of the worker and is able to appropriate to himself a large share of the product of his labor.

Capitalism, the private ownership of the means of production, is responsible for the insecurity of subsistence, the poverty, misery and degradation of the ever-growing majority of our people; but the same economic forces which have produced and now intensify the capitalist system will necessitate the adoption of Socialism, the collective ownership of the means of production for the common good and welfare.

The present system of social production and private ownership is rapidly converting society into two antagonistic classes—the capitalist class and the propertyless class. The middle class, once the most powerful of this great nation, is disappearing in the mill of competition. The issue is now between the two classes first named. Our political liberty is now of little value to the masses unless used to acquire economic liberty.

Independent political action and the trade union movement are the chief emancipating factors of the working class, the one representing its political, the other its economic wing, and both must co-operate to abolish the capitalist system.

Therefore the Social Democratic Party of America declares its object to be:

First—The organization of the working class into a political party to conquer the public powers now controlled by capitalists.

Second—The abolition of wage-slavery by the establishment of a national system of co-operative industry, based upon the social or common ownership of the means of production and distribution, to be administered by society in the common interest of all its members, and the complete emancipation of the socially useful classes from the domination of capitalism.

The working class and all those in sympathy with their historic mission to realize a higher civilization should sever connection with all capitalist and reform parties and unite with the Social Democratic Party of America.

The control of political power by the Social Democratic party will be tantamount to the abolition of all class rule.

The solidarity of labor connecting the millions of class-conscious fellow-workers throughout the civilized world will lead to international Socialism, the brotherhood of man.

As steps in that direction, we make the following demands:

First—Revision of our federal constitution, in order to remove the obstacles to complete control of government by the people irrespective of sex.

Second—The public ownership of all industries controlled by monopolies, trusts and combines.

Third—The public ownership of all railroads, telegraphs and telephones; all means of transportation, and communication; all water-works, gas and electric plants, and other public utilities.

Fourth—The public ownership of all gold, silver, copper, lead, iron, coal, and other mines, and all oil and gas wells.

Fifth—The reduction of the hours of labor in proportion to the increasing facilities of production.

Sixth—The inauguration of a system of public works and improvements for the employment of the unemployed, the public credit to be utilized for that purpose.

Seventh—Useful inventions to be free, the inventor to be remunerated by the public.

Eighth—Labor legislation to be national, instead of local, and international when possible.

Ninth—National insurance of working people against accidents, lack of employment and want in old age.

Tenth—Equal civil and political rights, for men and women, and the abolition of all laws discriminating against women.

Eleventh—The adoption of the initiative and referendum, proportional representation, and the right of recall of representatives by the voters.

Twelfth—Abolition of war and the introduction of international arbitration.

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